

A  
Brief Reherſal  
OF THE  
BELIEF  
OF  
The Good-willing in

*England, which are named the  
Family of Love, with the Con-  
feſſion of their upright Chri-  
ſtian Religion, againſt the  
false accuſation of their  
againſt-Speakers.*

Set forth Anno 1575.

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*Condemn no man before thou knoweſt the  
matter, know it firſt, and then rebuke.  
Give no judgement before thou haſt heard the  
Cause, and let men firſt tell out their  
Tales. Eccl. 11.*

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London, Printed for Giles Calvert at the  
Black-ſpread-Eagle at the weſt end of  
Pauls. 1656.

Brief Rehearsal

OF THE

BELIEF

OF

The Good-willing in

England, which are named the  
Family of Love, with the Con-  
fession of their upright Chris-  
tian Religion, against the  
false accusation of their  
saying-Speakers.

LONDON: Printed Anno 1672.

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Consider no man before thou knowest the  
matter, know it first, and then speak.  
Give no judgment before thou hast heard the  
Cause, and let more first tell out their  
Tales. Eccl. 11.

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London. Printed for Giles Calvert at the  
Black-Spread-Board at the west end of  
St. Dunstons Church, 1672.

*Unto all Good-willing  
which love God and  
his righteousness, sal-  
vation and Peace.*

**F**Orasmuch as we are bruited, and  
defamed with many manner of  
falle reports and lyes, by certain  
malicious and slanderous persons,  
that never yet communed with us of any  
such thing, as they criminate and charge  
us withal, to the great defacing and hin-  
dering of us, and our good name and fame  
among such to whom we rest as yet un-  
known, for that they might thereby bring  
us into a contempt & obloquie, & so make  
us detestable and monstrous before the  
eys of the common people: as also have  
moved, with their slanderous reports, the  
spiritual Rulers or Magistrates, to cast  
some of us into prison, and drive us there-  
through

through to great trouble, and charges, whereas men have not justly to blame, accuse, detect, or burden us as transgressors of the Law, (beir against any of the Queen her Majesties proceedings in causes Ecclesiastical, or else in her politicke Laws of Government, in causes temporal) but have alwaies shewed our selves (like as becometh liege Subjects to do) to live and walk in all dutiful obedience, loyally towards the same, and applyed and endeavoured us to the utmost of our power, to the fulfilling of the requiring thereof, if we might be rightly tryed therein by the voice of the Countrey, where we dwell; and by such as know us, or with whom we have had to deal; and not by the malicious, which envy us in our welldoing and reasonable dealings: so are we therefore, out of special occasion moved and urged (to the better answering and satisfying of all Magistrates, both spiritual and temporal, and of such as are reasonably minded, and that rest doubtful of our upright cause (more for that they have no just intelligence, of the true cause and state of the same, then for that they rest wholly stayed upon such frivolous, unseemly brutes as go forth against us, what they might

might think thereof) briefly as here en-  
sueth, to set down an exhortation Note,  
both of our Christian Belief, as also the  
ground of our sincere Religion and sound  
profession.

For we believe in the living God of  
Heaven, the Father Almighty, and the  
Son of the Father, Jesus Christ, the  
only begotten Son, who was made  
man, and died for us, and rose again  
for our justification.

## *Deus Charitas est.*

**S**EEING then, that it is meet and requi-  
site, that every upright Believer in Je-  
sus Christ, render an answer of his Faith,  
when he is required thereto ( being falsely  
accused contrary to his right belief ) to  
can we not therefore omit to confesse and  
acknowledge our upright and true Faith,  
against all those, that unjustly accuse us in  
our right Belief.

First of all, We acknowledge  
and confesse, that we know nor hold  
not of any other Belief, then that  
which is required by the prophets of  
God, out of the Law of the Lord, and  
whereon the holy Apotles and Evange-

list,

life of Jesus Christ, have builded and founded  
grounded, and like as the same is often  
taught and confessed, by the communality  
of the Saints of Jesus Christ.

For we believe in the living God of  
Heaven, the Father Almighty, and the  
true Maker of Heaven and Earth.

And we believe in Jesus Christ his only  
son our Lord: which was conceived by the  
Holy Ghost, and born of the Virgin Mary:  
He suffered passion under Pontius Pilate,  
was crucified dead & buried, & descended  
into hell, and the third day, he rose again  
from the death; he ascended to the Hea-  
vens, & there he sitteth at the right hand of  
God his Father Almighty: from whence  
we believe he is to come, to judge both  
the quick and the dead.

And we believe in the Holy Ghost: One  
holy Catholick Church: The Commu-  
nion of Saints; The Remission of sins:  
The Resurrection of the Body: And the  
life everlasting. Amen.

We

**W**E acknowledge likewise, the Father to be God, uncreated and eternal, a strong or mighty Spirit, a perfect clear Light, and a true Being or Substance: and that the same true Being is his Name; and the Love it self.

We acknowledge also the Son to be God, out of God, of the very like Being or very same Substance of his Father; the very true and only begotten Son of God, begotten from everlastingness; and, in the fulness of time, born of a Virgin, out of the seed of *David* according to the flesh; the Son of Man, the Saviour of the World: the true *Messias*, a Mediator alone between God and Man: in whose Name only (and in none other) we obtain Salvation, and the Remission of our sins.

We acknowledge likewise, the Holy Ghost to be God (as proceeding from God the Father and his Son Jesus Christ) and the true Spirit of God, the Comforter: and the Oyl or Anointing, wherewithal God anointeth his elected people or holy Church; For they are, out of the grace of God the Father undeservedly  
 F redeemed

redeemed, justified and made free, through the Crosse, Death, Passion & Blood-shedding of Jesus Christ: which Holy Ghost, doth direct & lead all his anointed into all Truth; For they only, are the true circumcised Israelites out of the faith of *Abraham*, or the right Christians through the satisfaction of Christ, in the Holy of the true Tabernacle, wherein they daily take up their Crosse on them with Him, and follow after Christ, in all godlinesse and Truth, to the purging of their sins, till into the Love: In whom also the Spirit of Christ dwelleth, liveth, and worketh, and not certainly in any other.

**F**urthermore, we believe and acknowledge, concerning this one only living God (the Father, Son, and Holy Ghost, (with the Communialty of his Saints) all and every part that is written, and confessed (by the holy Fathers) in the Old and New Testament, of or concerning the same God-head, to be a thing most true, and very needful that every Christian believe, acknowledge, and confess the same, and also live therein. So do we in like manner acknowledge, all the rest of  
holy



holy Scripture aforesaid, as likewise all  
 what ever accordeth with the mind of the  
 same (being set forth and instituted by the  
 holy Fathers out of the true Light) to be  
 an upright, godly and healthsome doctrine,  
 and so ought to be taken and acknow-  
 ledged of all Christians: But all whatso-  
 ever accordeth not therewith, that hold

we not for any thing necessary un-  
 to salvation; but rather for that  
 which proceedeth out of the  
 Mans imagination, and  
 not out of the Spirit  
 of Christ.

Now

*Now followeth the  
Confession of our  
Religion.*

**C**onsidering the great love of God towards us and all mankind, in that he hath created the man like unto his own image, and also set him in the fulness of life: and how that he hath moreover (when we were become his enemies, through the transgressing of his word, and children of death) yet farther extended his Love towards us, and sent his only Son Jesus Christ into this World, which hath to our attonement suffered the death of the Crosse, which we our selves are guilty in: when we now consider all this great love extended on us, so are we moved to love him again, standing even so *Religat*, or bound again (and so, Religious) to love the same God of life, with all our heart, soul and might, and our neighbour as our selves. And for that cause, to the end that we might uprightly shew

forth the same, both in the deed and truth, we read the holy Scriptures of the Prophets and Apostles of Christ, and all other Books, which exhort us unto such an upright life, and love of God and our neighbour, not using any other Ceremonies, Laws, Statutes, nor Sacraments of Baptism and Supper of the Lord, then such as are ministered in the Church of *England*. And to that end, obey we also our Sovereign Lady the Queen, and the Magistrates our fore-goers, both spiritual and temporal: and that of Gods behalf, and even for our conscience and the peaces cause: paying all tribute unto these said Magistrates, living obediently and Subject-like, even as it is meet and right under their Laws; and also, dealing with all men uprightly, faithfully and charitably (even like as we our selves would gladly be dealt withall at their hands) keeping likewise peace with all men, so far as is possible for us: And this we hold to be the fulfilling both of the Law and of the Prophets, as likewise the Doctrine of Christ and his Apostles, (as is said) contained in the Old and New Testament. And our Conscience beareth us record, that all such single minded

ded ones ought to be defended by the Governours, from all injustice and tyrannical oppression.

This same is finally the Contents of our Belief, and the ground of our Religion, briefly declared, and we acknowledge and confesse concerning the same, even from the bottom of our hearts. And such is also required of every one, through the gracious word of Life in the Service of the Love of Jesus Christ: and not else what. And we think this our confessing, herein witnessed, to be sufficient before all Christian Magistrates, both spiritual and temporal, and for all reasonable men. Hoping also therefore (in as much as we endeavour us to live subjectly and peaceable under our Princes Laws) that our cause shall be with justice considered; to a releasing of us, from this our subjectived bondage of streightness, perturbation, and great charges, wherein we now are bewrapped and set, without just cause of our part deserved; &c.

*Let everyone consider, and weigh our Cause uprightly.*

62 difference between them